

The Brooklyn Jewish Center Review

In Memory of A Notorious Night

The American Government and
the Nazi Persecutions

Charting the Bible

An Outline of Jewish Marriage

Renovating Father

Hebrew Dancing Today

Love Lyrics by Philip M. Raskin

A Singer in Israel



GREETINGS

— from —

ISIDOR FINE
HARRY GOLDFARB



BETHLEHEM - NEW HAMPSHIRE

THE SWITZERLAND OF AMERICA

Catering to People who are Particular

PLAN this summer's vacation in the White Mountains. The Howard House offers you all the comforts of a modern hotel and the out-door sport advantages of a mountain camp.

WRITE FOR OUR DESCRIPTIVE BOOKLET

Jewish Dietary Laws Strictly Observed

The Howard House

BETHLEHEM

NEW HAMPSHIRE

The JEWISH MEMORIAL CHAPEL

"Brooklyn's Most Beautiful Funeral Home"

MISIKOFF BROS. *Funeral Directors*

Members of the BROOKLYN JEWISH CENTER

DIGNIFIED SERVICE - FROM HOME OR CHAPEL

1406 PITKIN AVENUE at Eastern Parkway BROOKLYN, N. Y.

Telephone: PResident 3-4100

The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

Subscription Price \$1.00 per year

JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL and HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*
ISRAEL H. LEVINTHAL, J.D., L.H.D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

VOL. XIV

MAY, 1934

No. 37

In Memory of a Notorious Night and an Outline of a Noble Enterprise

It is not easy to distinguish the most pathetic cry of terror from a people suddenly overwhelmed by a Vesuvius in eruption. Neither is it easy to select the most disgraceful chapter or the most crimson stain in the history of the Hitler regime. It may, however, safely be ventured that one of the most indecent acts of which the Nazis were guilty occurred in Germany on May, 1933.

Nazi Germany, with grim irony, named that May the month of "enlightenment." Historians will call it by another name. They will always remember, with horror, that the Hitler government on that month perpetrated a cowardly and stupid conspiracy against enlightenment and against the free exercise of intelligence.

Some 100,000 German students accompanied by a horde of Storm Troopers went about like soldiery run amuck in a besieged city, "purging" book shops, public and private libraries of the so-called un-German books and preparing inquisitorial burning stakes to "purify" German literature of the "un-German" spirit. What a wrong to the student mind! What an injury to the moral feelings of the office of university life! One hundred thousand students withdrawn from institutions of learning lent themselves with supple subservience to the miserable interest of an hour.

The German Minister of Education watched approvingly the studenthood of the nation perverting the instinct of fair play to the very tragical pastime of deriding, and sporting with knowledge: laying violent hands upon books—upon "the precious life-blood of master spirits"! A criminal at the foot of the gallows could not have suffered the humiliation which German universities suffered on that day. One must fear for the cause of education in Germany when he contemplates how the masters have been abased by their wards, how teachers have been made cheap in the estimation of the disciples.

On the night of May 10, 1933, there took place a most incredible and gruesomely mortifying spectacle never before known to the pity and indignation of mankind. On the famous Opera Square in Berlin Nazi agents built up a vast funeral pyre of crossed logs into which the torchlight procession of paraders threw their torches as they passed by. Trucks containing some 25,000 books stood lined up from which students in full Nazi regalia carried armsful of books to the flames. Forty thousand persons assembled to celebrate the event with festivity and martial music. As contributions were made to the fire there arose thunders of cheers from the mob just as steam and sulphurous gases rise with a roar from a crater when it becomes active. To add to the disgust of this profane burlesque, Paul Joseph Goebbels, Hitler's Minister of Propaganda and Enlightenment, the orator-in-chief of the occasion, ascended a swastika-draped rostrum and spoke on the "symbolic significance" of the burning of the books. With joy he pronounced a ban on all literature emanating from Jewish minds and declared that "Jewish intellectualism is dead."

THUS the official government of a modern state staged an inhuman revolt against civilization by putting a restraint upon the free exercise of the intellect and by brutally assailing the indispensable instrument for human improvement, for human existence. It infected and darkened the minds and hearts of millions of innocent Germans with fears and prejudices, exciting in them sordid emotions which kindled fierce fires of intolerance and fanaticism and exposed hundreds of thousands of Jews to suspicion, hostility and attack.

If you desire to know the real meaning of this literary carnage and the policy which dictated it, you may get a fair idea of both by comparing the books which were sacrificed and the books which were exalted.

"All Quiet on the Western Front," by Eric Maria Remarque was black-listed by Hitler. That book, des-

cribing the barbarities of war, inspires feelings of fellowship and love of man. It does not treat of communism or the Treaty of Versailles or the Jews or the Nazi regime. Why was it burned? Why was it decreed that this book should not be sold or exhibited or read in Germany? Because this book teaches that mankind's salvation lies not in war but in peace. Such a doctrine is in direct conflict with the militaristic new Germany which has sublime faith in force and arms.

"Lay Down Your Arms," by Bertha Van Suttner, a novel written in 1905, received the Nobel Prize. This venerable pacifist book was thrown into the flames and placed in the Index Expurgatorius. Why? Because it embodies a plea for humanity and peace. It must come off the bookshelf and be publicly annihilated because Hitler's Germany means to inculcate the doctrine that Germany's salvation lies in violence and that service in arms is the supreme duty and highest honor of the German people.

DR. FRANZ BOAZ, a Professor at Columbia University, is one of the world's leading anthropologists. But a few years ago he was honored with a Doctorate Degree by Heidelberg University. In all colleges his books are regarded as standard works displaying high intellectual powers, erudition and honest research. Why were his books banished from Germany? Because his theories do not conform to those of Dr. Frick, Hitler's Minister of Interior. This Minister of Education called together all Germany's State Ministers of Education to receive Nazi instruction in the art of making German children fit for citizenship in the Nazi Third Reich. The German youth must learn the new principles of anthropology. "It must wholly break with the liberal past," Dr. Frick commanded. German children must guard against the infiltration into the German people of Jewish blood. Prof. Boaz does not subscribe to the theory of Nordic or Aryan superiority and, in his works, exposes with scientific fact the fallacy of the idea of such superiority.

Thomas Mann in 1929 won the Nobel Prize for literature. In the words of the awarding committee the prize was granted "to a mind concerned with the gigantic problems of humanity." In 1927 France honored him by an invitation to lecture at the University of Paris. He chose as his subject "Toward Intellectual Locarna," embodying a plea for a rapprochement by the German and French thinkers. Mann is liberal in his sympathies and internationally minded. He pleads for the "open mind," he pleads that man "meet his man fair and square." His works have been adjudged heretical and publicly burned as "un-German."

The works of scores and scores of other internationally known writers, living and dead, were extracted from the public libraries and burned as un-German. Many other Nobel Prize winners, books essentially pure and true, books which have graced and softened the struggle of human existence—"The noblest books produced by Germany in the last twenty years," said Sinclair Lewis—all went into the Nazi *auto da fe*.

The books which were exalted and which the students were enjoined to read in place of the proscribed books were among others, "The Crime of Freemasonry," by Dr. Alfred Rosenberg and *Mein Kampf* by Hitler. In each circulating library in Germany there must be, by

order of the Nazi officials, two to ten copies of Hitler's book since it was adjudged by the Nazi Government to provide the best nutriment for the spirit of the new Germany.

The massacre of the books by Nazi Germany stands condemned by the moral sentiment of the civilized world. The most calm and impartial judgment denounced it as an outrage to fair play and humanity. France resented this vandalism and established a library of the banned books. London also is now collecting these books for library purposes.

In the United States the Brooklyn Jewish Center has undertaken the task of establishing a similar library. Such a library is destined to rise to conspicuous significance. It will serve the cause of intellect and literary freedom; emphasize man's duty to protect honest fame; help expose the vicious doctrines and acts of the Nazi Government; and make available the banned books in a readily accessible collection.

Knowledge and intellectual achievement have at all times been the pride and glory of the Jewish people and to their acquisition and diffusion they have always given their complete and consecrated support. No people has felt so keenly the galling weight of the chains of oppression as has the Jewish people. The establishment of this library offers us an occasion to show our capacity for indignation at the attempted suppression of science and literature and the will to combat it. Let us bring to this work the courage and the hope and sacrifices becoming such a task.

This library will furnish more forcible and impressive evidence of the tragical character of the intrigues of an ambitious group of worthless men than scores of speeches and articles. It will be a witness of the gravest character that invasive leaders have committed and are endeavoring to commit the good German people to a doctrine to the last degree inimical to the best interests of the German nation and to all orderly and moral society.

The future generation will look back with gratitude and affection on those men and women who offered their allegiance in a practical way to the cause of freedom and humanity.

LOUIS J. GRIBETZ.

JOSEPH PRENSKY

THE "grand old man" of the Center—nay, the grand old man of Brooklyn charity—is no longer among the living. Gone is forever that indefatigable worker for all worthwhile Jewish causes, that revered and beloved friend—Joseph Prenskey.

Appropriately enough, the Brooklyn Jewish Center saw fit to pay him a distinct and unique honor. Setting aside all precedents, it permitted the holding of funeral services for Mr. Prenskey in the Main Synagogue of this institution. It could not be otherwise. The Synagogue was his very life. To its maintenance he devoted daily his energy, his time, and his money. Almost immediately after the inception of the Center he became the chairman of the Religious Service Committee, an office which he held until a few years ago. Affable in the extreme, he succeeded in making friends and admirers

(Continued on Page 19)

THE AMERICAN GOVERNMENT and THE NAZI PERSECUTION

By SAMUEL UNTERMYER

I AM and have always been an enthusiastic admirer and supporter of our great President. Convinced as we are of his broad liberal spirit, we have been unable to understand why the Administration has failed to respond to the obvious demands of civilization that it promptly and in scathing terms, register its official protest against the proven outrages perpetrated by Germany upon its minorities, solely because of their race or remote ancestry. There was abundant precedent for such action in our history on far less provocation. The country confidently expected at least that much, and is, I am confident, keenly disappointed at its silence. I attribute it to the presence at the head of our State Department of a weak-kneed, milk-and-water gentleman, living in a past generation, who is so deeply absorbed in furthering the long-exploded free-trade policies to which he has been wedded of negotiating treaties to open our flood-gates to the semi-pauper labor of Germany at the expense of our standards of living, and adding to our unemployment, that he has been unable to hear the cry of humanity against the crimes of Germany. He, too, seems to regard these atrocities against mankind as an internal affair.

When I read about the negotiation of this alleged treaty with Germany, the effect of which will be to render our boycott more difficult, I am wondering how far our Government will feel justified in breaking down the protection of our tariffs for the benefit of Germany to help it to promote war and to create a "balance of trade" in its favor and rescue it from the economic disaster that threatens to overtake it as a result of its barbarous campaigns against the Jews, Catholics, Labor Unions and others.

THE Government must realize that with the standards of living that our workmen have enjoyed, our manufacturers cannot compete against the enslaved labor of Germany, and that by every step by which it encourages the entry of German-made goods into this country, it will close our factories. I am hoping that the well-known, antiquated free-trade views of our Secretary of State will not be permitted to prevail, even though Congress gives to the President the extraordinary power for which he is asking.

I am sorry also to have to say that the same unsympathetic spirit has characterized the Treasury Department, involving grave injustice to our own manufacturers for the profit of fraudulent German merchants against our repeated and violent protests for almost a

year. The admitted facts, supported by documentary proof, present a thoroughly discreditable story, and a wanton, long-continued violation of law by the Department. Here are the facts:

Section 320 of the Customs Law provides that "*every article of imported merchandise and the container in which it comes shall be plainly and conspicuously marked with the name to indicate the country of origin.*" That does not mean the city, town, village, state, province or any other camouflage.

It says and means the *country*, which the buyer is supposed to be able to identify.

The frauds, evasions and devices to which German manufacturers and importers, and, I regret to have to say, certain of our own retailers have been successfully resorting for the past year since the boycott went into effect, with the active encouragement of the Treasury Department, to deceive the American consumers are well known. The goods have been knowingly misleadingly marked with the names of cities, provinces and states in Germany, unknown to our consumers to be parts of Germany, instead of with the name of the *country* as specifically required by the law. Not only that, but for a like purpose, instead of being *plainly and conspicuously*, as the law requires, they have been obscurely stamped in places where it would be impossible to discover the marks. This has been done deliberately to cheat and deceive, to the knowledge of the Department. Some of these tricks were so ludicrously palpable that their non-exposure is not explainable, merely as the work of slovenly, careless subordinates, especially after the heads of the Department had their attention called to specific notations and were furnished with samples of the merchandise—all to no avail.

IN answer to my protests of many months ago, I was finally officially advised, to my amazement and anger, over the signature of the Assistant Secretary of the Treasury, that the Treasury decided these manifest frauds to be a compliance with the law. It was only after the papers were prepared for an immediate appeal for relief to the Court and the Department was so notified in no uncertain terms, that this indefensible decision was hurriedly reversed and the Treasury finally awoke to the fact that it had been admitting contraband goods contrary to law, and in fraud of the rights of our manufacturers and consumers. Again, as evidence of the grudging, ungracious, unfriendly spirit in which the law

(Continued on Page 17)

What is the attitude of the American Government towards the Nazi persecution of sections of the German population? Apart from a speech by Senator Robinson in Congress some time ago, nothing has been heard from an official source that would indicate in what practical manner the American Government may express its sympathy with the unfortunate people who have been caused such intense suffering by the Hitler regime.

Mr. Samuel Untermyer, in the statement published on this page, tells of some of his own experiences in seeking action from Washington.

HEBREW DANCING TODAY

By DVORA LAPSON

(The author of this article is a young New York dancer who is specializing in dances of the ancient and the modern Hebrew culture.)

DANCING among the Jews can be traced to the very dawn of their history. In describing the Exodus of the children of Israel from the land of Egypt, the Bible does not fail to tell us that this great historic event was celebrated "with timbrels and with dancing" by all the women under the leadership of Miriam, the prophetess, sister of the great lawgiver and leader of the race, Moses.

A little later, the Bible also relates that when the Children of Israel made for themselves a golden calf their sacrifices and worship were accompanied by dancing, to the horror of Moses.

And when we review the early chapters of the Hebrews in the land of Canaan, during the period of the Judges, we encounter passage after passage which tells us of military victories that the maidens of Israel greeted "with singing and with dancing." We read of the daughter of Jephtha coming out to meet her triumphant father with "timbrels and with dancing." In the book of Samuel, we read how the "women of all the cities of Israel" came out to meet King Saul after his victory over the Philistines "with singing and dancing."

Unfortunately, we are completely at a loss to know whether the Jews of ancient Palestine ever succeeded in developing a style of dancing that was characteristically their own, as they succeeded in creating a style of poetry that was purely Hebraic and has lived on to this day. For we have no detailed description of *how* the Hebrews danced, and no pictorial record has been handed down to us, for the Jews were forbidden "to make a graven image."

THE student of the Jewish dance however, finds it impossible to reconstruct the ancient Jewish dance, and must content himself with mere references, and with dance forms which have come down to us through the medium of folk-lore that has probably undergone many changes and adaptations. Many of these dance forms are traceable to Talmudic and medieval origin. In Talmudic times, a Jewish feast was not considered complete without dancing; and even noted scholars were known for the characteristic dances with which they entertained at various festivals. It was also considered an act of piety to dance in honor of a bride at a Jewish wedding. We know that rabbis vied with each other for this Mitzvah and honor. One Talmudist, Rabbi Judah ben Illan, is remembered for his characteristic wedding dance in which he waved a myrtle branch as he swayed back and forth.

In modern times, the greatest group of what may be called traditional Jewish dances has been preserved for us by a sect of Jews known as Chassidim. This sect came into existence during one of the darkest moments in Jewish history, during the turning-point of medievalism, when the Jew of the European ghetto saw before him nothing but darkness.

Suddenly, like the rays of a bright light that has come to dispel the darkness, the call of the saintly Baal Shem struck into the heart of the Jewish masses in the ghetto. The lives of tens of thousands of Jews were completely revolutionized when they suddenly found themselves in the ranks of the Chassidic movement. Their leader, Baal Shem, offered them an escape from their suffering. By example, he taught them to forget their worldly cares, and to find joy in communion with their Creator. What greater escape from physical oppression can one find than in the union with the Almighty? The answer: through worship and devotion coupled with *joyousness* such as could be expressed only through ecstatic dancing and singing.

AND so we find hundreds of communities of Chassidim, through eastern and central Europe, to whom dancing had become an indispensable part of the ritual. Whenever they assembled around the table of the Rebbe, leader, they were sure to reach a stage of mass exaltation as his holy discourse led first to an intriguing tune and then to a gesticulative dance. The Chassidic dance consisted of rhythmic swaying body movements and expressive dominant hand movements that tended to point upward as in prayer. It was a dance which helped to make the dancer completely forgetful of his physical surroundings, and all its woes.

One who is interested in the Chassidic dance can still see examples of it on any Sabbath or festive occasion, by visiting the *shtetl*, or gathering place of a Chassidic congregation, of which there are still many throughout the world.

Outside of Chassidism, Jewish folk-lore has kept alive a number of other dances that have become traditional among Jews during the centuries of the Dispersion. The Jews have preserved dances that were related to festive religious occasions and to the wedding ceremony, such as the *Kusher tantz*, *Mitzvah tantz* and the *Broyges tantz*, and completely discarded their dances of the soil in which they engaged in ancient Palestine.

In our own generation, as we observe the return of the Jew to Palestine, and the re-creation of a new Jewish national culture, we find that the dance has begun to play a new role in the life of the Jew. Both as a spontaneous expression on the part of masses of enthusiastic young Jews, and as a medium in the field of creative art, the Hebrew dance is once more coming to the fore. For who has not heard, or read, of the feverish dancing of the *Chalutzim*, the pioneers of modern Palestine? Their dervish-like dancing of the Hora, although only an adopted dance, has become known throughout the world. This Hora-dancing with its heavy thumping rhythm, as if symbolic of a new peasantry, has become so closely coupled with the message of the new Palestine, that wherever you come upon a group of *Chalutzim*, whether it be in Palestine, or in the training farms of Poland, Germany or America, you are sure to find the Hora danced by all.

(Continued on Page 22)

CHARTING THE BIBLE

By RABBI LOUIS HAMMER

What The Bible Is Not—The Bible is not a book of science. It does not aim to tell us how the world came into being or how man developed. It is not a work of astronomy, geology or anthropology. Where it gives apparently scientific facts, as in the first chapter of Genesis, it merely is intent upon conveying certain ethical, moral and religious principles, and it uses these statements merely as a vehicle to convey the thought. Even such a conservative commentator as Rashi, who is considered the greatest interpreter of the Scriptures, tells us that the account in Genesis is not intended as an accurate chronological story of creation. For, if it were, then the creation of the waters should have been mentioned first, since they preceded the heaven and the earth.

What The Bible Is—The word for Bible in Hebrew in its restricted sense, is TORAH, which means, "Divine Teaching." It is a book of moral instruction and spiritual guidance. Every chapter, every narrative, has a moral purpose.

The Bible and Science—The Bible and Science do not conflict and are not mutually exclusive. One supplements the other. Science concerns itself with the physical universe; the Bible with the spiritual elements of the universe. Science tells WHAT things are; the Bible and religion in general, WHY things are. Science tells what things are made of, their physical and chemical composition and reaction; religion teaches us the purpose of existence, the spiritual significance of things. It concerns itself primarily with the relation of things and human beings to one another, to the universe and to God.

For example, science takes a flower, breaks it up into minute parts and submits it to microscopic examination. The purpose is to determine its chemical composition, to discover how the cells are constituted, what the nucleus and protoplasm of each cell is. Religion looks at the flower in its entirety. It admires its beauty, it rejoices in its fragrance, and exclaims in ecstasy, "How great are Thy works, O Lord!" It may be seen from the example cited that there is no conflict. Each has its own domain.

The Story of Creation—If the first chapters of Genesis do not give us an account of creation, then what is their purpose, you might ask? A careful reading of them will reveal to us where the real emphasis lies. They attempt to teach us four fundamental truths which are essential to an understanding of the Jewish *weltanschauung* and its attitude towards God, man and the universe.

I.

ONE GOD IS THE CREATOR OF THE WORLD

Religion assumes the existence of God. Of course, philosophers have attempted to PROVE the existence of God or a First Cause. But we need not enter into such a discussion as it is beyond our scope. Let us accept it as an axiomatic truth. If those of a scientific bent of mind object to that, then we may answer that

science, too, must assume certain axiomatic truths or it could not proceed.

Granting then that there is a God, our Torah tells us that there was only ONE God, who created heaven and earth, light and darkness, inorganic and organic life. Everything in the heaven above, on the earth, or in the waters below, was created by Him. This is the greatest contribution made by our Torah to religious thought. No nation of antiquity could reach such an exalted conception. The Babylonians believed that there were many gods who were created by some other force. The Persians believed in a duality, two forces, one that created the light and another that brought forth the darkness. Even such enlightened people as the ancient Greeks and Romans believed in many gods. While Zeus or Jupiter was the chief deity, there were other deities who assisted in the administration of the affairs of the world. There was Ares or Mars the god of war, Aphrodite or Venus the goddess of love, and many others.

And, so while neighboring peoples worshipped the sun, moon and stars, while in Egypt they deified the Nile, or the alligator or the bull, Israel conceived of one God, a Spirit, Almighty and wise, Creator of the Universe and directing the destinies of man.

That this is the most important truth conveyed by the opening words of the Torah, may be gathered from the following interesting story. It is related that when Ptolemy of Egypt invited the seventy-two scholars to translate the Bible into Greek, he placed each one in a separate compartment and asked them to work independently. When they had completed their work, the manuscripts were compared and it was found that an interesting change had been made by all of them. Each one began, "God created in the beginning," instead of "In the beginning, God created," as the order in the Hebrew original reads. When asked for the reason, they said they wanted everyone to know that God was first and no one preceded Him. For, otherwise, someone might say that "Berayshis" is a name of the deity who had created God.

II.

MAN IS THE CROWN AND GOAL OF CREATION

This is the second fundamental truth. Man is not a mere animal. He is created in the image of God. The difference between him and the animal is not merely in degree, but in kind. Thus a solemn responsibility rests upon him. He must live nobly. He must imitate the Divine. To fall short of that standard is to defeat the very purpose of creation. It is a frustration of the Divine plan.

The Midrash expresses this idea in a beautiful comment. Why was one man created? In order that each person may say, "Bishvili nivro ho-olom." "For my sake alone the world was worth while." One man can save the world. One man can destroy the world. What a responsibility it places on man!

(Continued on Page 18)

LOVE LYRICS

By Philip M. Raskin

THE GLASS

HE drank the wine of love,
Drained the glass,
And was ready to pour new wine;
But he found a sediment
He could never wipe off,
And every new liquor he drank
Tasted of his first wine.
Poor boy!
The glass was the only one he had.

* * *

GEMS

I WILL crown you with gems for the world to behold,
With opal and topaze in settings of gold,
I will mould each setting and polish each stone—
If need be, I'll beg them for you from the sun.
And a song I will sing by mortals unsung,
Of a day when life was free and young,
Of love and beauty sisterly-twinning—
If need be I'll steal it for you from the wind.
And a laurel for you I will wreath in the field
Of the choicest that spring and that moonlight will yield;
Like the gleams of the gloaming, when day nears its
goal—
If need be I'll pluck it for you from my soul.

* * *

KISSES

KISSES are the dew that drips
From moon-drunk skies;
Some folks kiss with their lips,
Some, with their eyes.
But you who draped my joy in grief,
My hopes—in fears,
I kiss you, like the cloud a leaf—
With my tears.

* * *

TWO ROSES

I HELD two roses in my hand—
White and red.
I'll give her the white to match her breast—
I said.
But then I thought of my own heart
For her that bled;
So I gave her the rose to match my heart,—
The red.

I

AT HER DOOR

I KNOCKED at the heart of my dearest,
I thought I saw there a light;
Oh, let me in, I pray you,
Cloud-cast and cold is the night.
And how shall I go unguided,
The stone-laid lampless road,
With a sky that lost its star-map,
And earth—too heavy a load?
I shall not stay long, I promise,
I shall go with the waking skies;
For the dawn and the wind are calling
Louder than lips and eyes.

* * *

SHE GAVE ME A ROSE

SHE gave me a rose dewy-fresh.
And I heard somebody say:
A rose—the symbol of blood and flesh,
Is never given away.
Too well the shrewd giver knows
A rose will play its part:
For she who gives a man a rose
Takes back a heart.

* * *

FREEDOM

MY dear, I am no scoffer,
But a vagabond from birth;
And what can a woman offer
To him whose home is the earth?
Fate, like a reckless vandal,
My days dims and mars;
But what is the light of a candle
To him who hungers for stars?

* * *

THEFT

SHE came when I was unaware—
The little vandal;
She stole my soul that took no care—
What a scandal!
And yet in me nor rage nor grief
Has risen;
For in my heart I hold the thief
In prison.

A SINGER IN ISRAEL

By JOSEPH WOLFE

PHILIP M. RASKIN was virtually Israel Zangwill's protege. After he left Russia as a youth, settled in England, learned the English language and started writing poems, he sent a collection of his verses to Zangwill.

Raskin was then a health inspector in Leeds. A peculiar avocation for a poet, but it gave him a competence and left him the mental leisure for composition. Strolling about from factory to factory, interviewing minor industrialists and foremen, and passing smilingly through tables and benches of workers was neither arduous labor nor a befogging experience. A young woman bent over a machine, the afternoon sun falling in a golden ray on her hair, would more likely evoke a rhymed rhapsody than a session of pen-biting in the study.

For three weeks there was no word from Zangwill. Then there came a note. Zangwill said that not a day went by without bringing to his desk a collection of manuscripts from writers and poets, and to read them all would preclude forever any authorship of his own. However, he had glanced through some of Raskin's poems and had become interested. He had then read them all and was convinced that he had come across one of those rare things in life, a meritorious manuscript from an unknown. He praised the poems and said they should be published.

Raskin was naturally delighted, but he replied that he was far from the publishing centre of England, knew nothing of publishing books and could not afford the trip to London. At the same time he included some notes about his life.

Zangwill, learning that his poet was a young Russian immigrant turned health inspector, was astonished. Both his interest and his sympathy were aroused and he wrote Raskin that he would undertake to find a publisher himself.

This he did. His own publishers, Routledge & Co., brought out the book, and Zangwill drew up the contract, signed it for Raskin and also wrote an introduction in which he placed Raskin among the best poets of the day. The title of the book was "Songs of a Jew," and with it Raskin was brought to the attention of the world as a poet, and as a singer in Israel.

AND a singer in Israel is perhaps the aptest phrase with which to describe Philip M. Raskin. He is a singer, a sweet lyricist. Movements in the arts, eruptions in economy, revolutions in science pass him by; but the beauty of phrase draws him as a honey-laden blossom draws the bee. He would not know what to do with a Freudian neurosis, but place him before a crowd at a street corner, or show him a girl picking flowers, or a wandering cloudlet in the sky or a gnarled tree guarding an old house and a stanza will almost instantaneously be photographed in his mind.

Since that year in Leeds when he saw his first book published, Raskin has had many books published. His poems have been issued both here and abroad, and he

probably holds the record for poetry book sales, one of his books selling thirty-five thousand copies. Since that day he has been acknowledged as the foremost English-Jewish lyricist. But also since that day he has hardly changed. His poems today are the same song-like elegies and euphonies that they were twenty-five years ago. They are set in the same keys, that is to say, the keys to which the troubadour sets his instrument when he sings of love and beauty and sorrow; nor has the man himself changed, preserving the same enthusiasms, the same characteristics, almost the same appearance, and the same mane of black hair that covers his head and overflows his forehead.

As an illustration of this, read his first published English poem, which appeared in the *London Jewish Chronicle* when he was twenty-five:

DISILLUSION

I, too, have built enchanted towers,
And phantom castles in the air;
I, too, have dreamt of Spring-nursed flowers
That ever sweet remain and fair.

I, too, believed in treasures hidden—
In love and truth that never fade;
But in the flowered groves of Eden,
How short, O friend, how short I stayed!

Long ere I climbed youth's magic steeple,
I knew life's sorrows, tears and pains;
I saw a prophet-bearing people
In Ghetto walls and servile chains.

I saw it racked, and cursed and banished
By mobs that trampled Love and Truth,
And one by one my young dreams vanished,
Together with my youthless youth . . .

And on my road, alone and weary,
When heaven dims, or heaven gleams,
I always seem to hear the query:
Have Earth and Life still room for dreams?

Note the similarity in style. There is the same singing rhythm, the same sad note and the same presentation of a moral, or point.

* * *

RASKIN was born in Sklov, Russia, the son of R'Meyer Raskin, a well-to-do wheat trader and a scholar. His mother was a handsome and cultured woman who died when he was thirteen, and whom he idealizes to this day. Her marriage to his father was one brought about by others and yielded no love. Raskin, the poet, does not hesitate to admit that she died for love of another, and he found in his mother's unhappy life the source of much of the melancholy that enters his work. Yet, his mother was a bulwark of loyalty to R'Meyer. She ruled his household with an affecting orderliness and offered him the respect worthy of his good qualities. She knew he deserved his position as one of the leading citizens of the town and never failed, with her quiet dignity, to maintain it.

(Continued on Page 18)

GATHERED FOR REVIEW

by A. Z.

MADAME Ernestine Schumann-Heink, who sang recently at the Carnegie Hall concert sponsored by the Non-Sectarian Anti-Nazi League to Champion Jewish Rights, which is the organization formed by Samuel Untermeyer, was forced into a rather unpleasant situation as a result of her agreement to sing at this event.

Ezekiel Rabinowitz, the secretary of the League, asked Mme. Schumann Heink to issue a statement to the press expressing her abhorrence of Nazism. This the singer had to refuse to do. Not because she was not in sympathy with such a statement but because her daughter and her daughter's family, are in Germany and the Nazi policy of making it uncomfortable for people whose relatives criticize the Hitler government is well-known.

Mme. Schuman-Heink is herself partly Jewish, and is fond of acclaiming herself "Yiddish." In her early days this famous contralto suffered great hardships and was more familiar with poverty than with fame. Among those who came to her assistance were several Jewish families, and she has never forgotten them. One in particular was the Goldschmitt family, in Hamburg, where Schumann-Heink sang at the opera. The friendship between the two began when one of the Goldschmitt's met the singer at some function and praised her voice. In the ensuing conversation it was revealed that the elder Goldschmitt was blind, and that his loved recreation was music. Schumann-Heink thereupon came to the Goldschmitt's house and gave a concert of her best arias and songs for the blind man.

* * *

THE fantastic things that are sometimes said about Jews even in this day can be illustrated by an excerpt from a pamphlet on childbirth issued not long ago by the Schering Corporation of New York, a medical firm, an excerpt which purports to describe pregnancy and childbirth customs among Jews. It follows:

"There are many rites mentioned in the Bible, but the post-biblical period is here considered. Lailah was the goddess of conception. Two angels were supposed to watch over the fetus. In the daytime, one angel would carry the fetus to Paradise and show him the nice things and in the evening it would be taken to hell to see what happened if he would become wicked. The principal demons that the Jewish people feared were those after the child was born. This was probably due to the fear of sepsis.

"The pregnant woman, in order to avoid miscarriage, could not take hot baths. She could not eat green vegetables, for they would affect the heart of the baby. If she should eat salt food or fat, the child would be dull. But she was obliged to eat small fish and mustard. Also, to prevent miscarriage, they used mare's milk boiled with virgin wax, kneaded and put in a bag of buckskin or of pure linen. This was placed on the navel. Another prescription was the milk of a pregnant ass, to be drunk three days, morning and evening. At the birth, numerous incantations were used during difficult labor. One of them was "In the name of Anael, who hears women in labor, hearken also to this woman, and

let the child come forth in peace and in life—Amen." The magic words, '*kur, kur, kur*' were also supposed to help a lot when spoken to the woman. The Aramic word, '*puk,*' was also widely used. Many complicated purification ceremonies took place after the birth.

"Their birth methods were fairly modern. They had midwives, as well as medical practitioners, and we have records of operations when the child was in a dangerous position or dead."

* * *

IF man is man's worst enemy, the Jew can certainly be the Jew's worst enemy. In Lewis Browne's New book, called trickily: "How Odd of God," the author says:

"We learn almost in the cradle that Jews must think twice as fast as Gentiles to get half as far in the world."

This statement might be found very handy by anti-Semites. If the Jew learns from the cradle that he must "think twice as fast as the Gentile" then the charges that he is always set on outsmarting the Gentile must be true, and it follows that if he is always set on outsmarting the Gentile the methods that he is led to adopt may often, to put it mildly, be far from ethical, and it then follows too that the Jew is an objectionable person and a danger to all the Gentile races.

The conception of the cunning Jew has been deeply enough ingrained on non-Jewish minds by Gentile writers and propagandists: but here it is again projected, and by none other than a well-known Jewish writer and a former rabbi. Is there need for a better authority?

And what truth is there in Browne's words? Do we "learn from the cradle that we must think twice as fast as Gentiles to get half as far in the world?"

Possibly no more ridiculous statement was ever made by an alleged analyst of the Jewish character. Did you, reader of these paragraphs, ever learn from the cradle that you must think twice as fast as Gentiles to get half as far in the world? Is there anyone among your acquaintances imbued with such a conviction?

This writer has occasion to know a number of eminently successful Jews. There is nothing in their careers, nothing they ever said, nothing they ever intimated, that would lead one to think they ever believed that they had to think twice as fast, etc.

This statement is not only ridiculous but it is an evil libel.

The truth of the matter is that there has been a strong tendency among some of our intellectuals to seek every possible alibi for the simple fact that Jews have a greater percentage of persons who have better brains, who are more imaginative, who are more aggressively ambitious than those of other races. Like the Jews of the old ghettos who feared to show openly any marks of prosperity lest they arouse the resentment of their Gentile townsmen, these intellectuals seem to be prompted by a subconscious urge to disguise the natural talent of the Jewish race.

Oppression may have diverted Jews into business and professional channels, but if they have been successful in their endeavors it is because of their ability.

AN OUTLINE of JEWISH MARRIAGE

By DR. LOUIS M. EPSTEIN

The Second Instalment of Dr. Epstein's Fascinating History Of Jewish Mating

NOW that we have already observed the larger outlines of the development of the Jewish marriage institution in the three changes that have taken place, the change from the matronymic to the patronymic family, from the household to the home, and from marriage by purchase to marriage by covenant, we are ready to descend a little closer to our field and notice the characteristic marriage plan and what variations it has taken on in the course of our long history.

We have reason to suspect that in the past as at the present time there were seasons of the year that were accounted favorable to marriage and other seasons that were not favorable. They had to do either with beliefs about nature or with fancies about the spirits: The Romans prohibiting marriage in the month of May, has made the month of June a month for brides to Europeans today. Jews were neither exempt from some of the universal superstitions nor from definite influences from their neighboring nations. Beyond doubt, therefore, the Jews must have had a marrying season or seasons, and other seasons in which marriages were not permitted. These seasons never reached the level of law, for Jewish law does not yield so readily to superstitions; but they were recognized social usages and as such they left behind poorly preserved and scanty records in the literature of the past.

The Bible records a festival in Shilo when the maidens would go out dancing in the vineyards and at these festivals the youths of the tribe of Benjamin would come and snatch wives for themselves from among these dancing maidens. By its connection with the vineyard it is evident that this was a summer festival and traced its origin to more ancient days when the ripening of the grapes was celebrated by legitimate or promiscuous pairing of humans. This festival seems to have survived to the early Tannaitic days, for a Mishna tells us that great festivities were held in Jerusalem on the fifteenth day of Ab and on Yom Kipur, for on these days maidens would go out dancing in the vineyards, attired in borrowed dress and ornament and propose themselves in marriage to the youths who were ornamented with garlands and stood there waiting to pick the delight of their hearts. We are uncertain as to the nature of the Yom Kipur celebration in that connection, but it is evident to us, as it is even accepted by the Talmud, that the fifteenth day of Ab celebration was the continuation of the mating festival recorded in the Bible at the time of the ripening of the grapes.

A season when marriage is prohibited is not recorded either in the Bible or in the Talmud, except on Fast days and holidays. Yet, we are heirs to a tradition that marriage is prohibited during the period between Passover and Pentecost. This tradition is certainly older than our records indicate. The Geonic authorities know it as an established prohibition existing prior

to their time. To them goes the credit of evolving a very artificial reason for the prohibition, namely as a token of mourning for the death of most of the disciples of Rabbi Akiba. Some believe that it represents a Jewish adoption of the Roman prohibition of marriage during the month of May. But it is not improbable that this period of abstinence goes back to a much older time when by the same token as marriage was encouraged at the end of the harvest period it was discouraged at the beginning of it, both constituting a tribute to nature and necessitated by agricultural conditions.

Next to the marriage season, the marriage age deserves a bit of attention. The Orient has an unbroken tradition from earliest times to marry off girls at the age of puberty, that is, in their twelfth year. That tradition is evident in the Bible as it is in the Mishna and Talmud and post-Talmudic records. Yet, the tendency was to marry girls at even a younger age. The Talmud has so many laws that imply the girl's marriage at a younger age than twelve, that one wonders whether it was not the rule rather than the exception. There is an old institution of Mi'un, that is permitting the girl to leave her husband when she attains her majority if as an orphan she had been married by her mother and brother. The Talmud also has a law giving the girl full independence if she was divorced from her husband while she was still a minor. She is called, *Ytoma behaye ha'ab*. The Talmud further teaches that at the age of three and one day, a girl may be acquired in marriage by means of cohabitation, and permits contraception because pregnancy might endanger her life. Yet one girl tells the Rabbi that she was married at the age of six and became a mother at the age of seven and was sorry that she had not married younger. Child marriage continued both in the Orient and the Occident in post-Talmudic times despite an occasional voice of protest that was heard. The first protest was that of Rav in Babylonia in the third century, who taught that it is prohibited to marry a girl before she is of age and can give her consent to her parents' choice of the groom, and the last protest was a prolonged and as yet unsettled controversy about child marriage raised by the new Yishuv in Palestine before the Beth Din. Some rabbis of the middle ages, though agreeing in principle with Rav, that child marriage be prohibited, declared that conditions did not favor that prohibition because of the uncertainty of the morrow for Jews and the father who would not marry his daughter at a tender age might not have the means later to marry her respectably. Child marriage is still continued in the Oriental countries, but in European countries, in the last few generations, the marriage age for girls has been advanced from puberty to her legal majority, falling somewhere between the ages of eighteen and twenty-one.

(Continued on Next Page)

HE marriage age for boys has had a wider span of variation than that of girls. The Bible records marriages of men at the ages of forty and over. The age of thirty to forty, is recorded in a Palestinian midrash as the usual age for the marriage of men. Philo Judaeus divides human life in seven-year periods and assumes that marriage takes place in the fifth period, that is, between the ages of twenty-eight and thirty-five. The Mishna records a lower age, that of eighteen, as the marriage age, yet one cannot be sure whether it is not merely intended as a statement of the impropriety of marrying earlier, for the Mishna knows also of marriage of boys before they reached their age of puberty.

In general, it should be said, that the marriage age for man in Palestine was rather late. Babylonian conditions favored early marriages for men. Beyond twenty, a man was cursed by God for being a bachelor. Sixteen was an appropriate time for marriage but fourteen was better still. Best of all is marrying boys at about their puberty age. While in Palestine social usage required that the boy have acquired a trade or profession and have done most of his schooling before marriage, in Babylonia the training both for a gainful occupation and for Torah was left until after marriage. Post-Talmudic history records a conquest for the Babylonian tradition, both in the Orient and the Occident, with early marriages for boys as well as for girls, with the additional detail even of permitting the married boy to pursue his studies or learn a trade after marriage, either at the expense of the father or at the cost of the father-in-law. Since, however, the father-in-law was always more anxious to marry off his daughter than was the father to marry off his son, he stood at a disadvantage in the marriage bargain and finally had to assume the burden of giving his son-in-law an education in Torah or a gainful occupation at his expense, and out of that arose the institution of "Kest," or an assurance of maintenance for the pair for a number of years after the marriage, which has played such a prominent role in the development of Jewish scholarship in the past decade.

AT the proper period of the year and at the proper age of the pair, the families on both sides went seriously about the business of marrying off their children. Now, what was that business and how was it carried out? Maimonides says that in the remote past, or as he puts it, before the giving of the Law, there were no ceremonies connected with marriage. A man would meet a woman in the street and if they agreed together he would take her into his house and live with her as husband and wife. Nothing is further from the truth than this statement by this great teacher. Never since marriage became marriage was there a time when it was devoid of socially recognized and sanctioned forms and ceremonies. It is only a question what the ceremonials were, and the Jewish people naturally had ceremonials of their own going beyond the period of Sinai.

The general structure of the Jewish marriage ceremonial falls into three divisions: Shiddukin, Prusin, and Nisuin; or engagement, Betrothal and Nuptials. The Bible does not know of the Shidduk as part of the marriage ceremonial. It knows, of course, of mar-

riage negotiations carried on by the parties on both sides or their representatives, but these negotiations have no official sanction and are accompanied by no significant ceremonies. They are simply the routine of any transaction in which two parties have to agree to a common proposition. The term Shaddak employed for marriage negotiations, is found in the Mishna, and therein one might find evidence that in Tannaitic times it had already received special recognition as part of the marriage institution. Its official character and antiquity is further attested to by the fact that the Hillelites ruled that the Shidduk negotiations may be carried out on the Sabbath. But as yet we know of no definite ceremonial connected with that event. Shiddukin gained in popularity and in social recognition at the end of Tannaitic days, so that Rav, among the earliest Amoraim, made it compulsory in every marriage at the threat of flagellation. The ceremonies connected with it are not very clear, but the parties met, exchanged offers, "How much do you give with your son, how much do you give with your daughter?" concluded by a binding promise or the formal "Kinyan" or manner of conveyance, or most often by the writing of a deed which the later Tannaim, it is suggested, called Shtar Erusin Unesuin, the Amoraim called Shtar Pesikatha, or Sympon, and post-Talmudic teachers called Shtar Shiddukin or Tanaim.

AS long as betrothal and nuptials were yet customarily separated in time, as we shall see later, the shiddukin was naturally very close in time to betrothal, sometimes followed immediately by Kidushin. In that case, a special shiddukin feast was not necessary. The feast was the betrothal feast and the Tanaim contained the terms of the Ketubah, which would be made out at Nuptials and the date of the nuptials. But when in the course of time betrothal and marriage were solemnized together, then the Shiddukin became prominent on its own accord. A shiddukin feast became customary, equal to our engagement party, an engagement period became customary with definite restrictions as to the length of time and as to intimacy between the couple. The Tanaim set forth an agreement between the parties to marry on a certain day, to give certain gifts, and contained guarantees for the carrying out of these terms by assuming certain fines and penalties, called in Talmudic Hebrew, Knass. Therefore, the Shiddukin feast came to be designated as the "Knass-mahl" and the couple engaged as "Ver-Knast." The engagement was confirmed by the attest of witnesses to the Tanaim, the good wishes of the guests among whom were present leading members of the community and the breaking of the plate in great merriment.

Of course, the most prominent figure at the Shidduk is the shadkan, or marriage broker. Despite the many jokes and much of the venom poured out upon him, he is not a useless creature in God's world. When direct proposal by the groom and acceptance by the bride was impossible due to paternal authority and to the tender age of the couple and to the social restrictions against the free meeting of the sexes, an intermediary in marriage arrangements was a real necessity. It may have been one of the relatives or a friend of the

(Continued on Page 20)

RENOVATING FATHER

By B. KOVNER

MY brother-in-law, Chaim Fishel, had an old snapshot of his father. He took it to a photographer to have it enlarged. He asked how much it would cost.

The photographer looked at the film and inquired:

"How would you like to have your father done, in colors or plain?"

"I want him done in the best way possible, but it must not cost me much," my brother-in-law replied. "But the main thing I want is that he should come out exactly as he was and that I should recognize him. I've had no more than one father although my mother had three husbands."

"If you want a good looking father made, one that you would not be ashamed of, it will have to cost you \$30," said the photographer, "not a cent less."

When my brother-in-law heard the price he became very excited and cried: "Are you crazy? \$30 for such a poor father! How much would I have to pay if my father were one of the Rothschilds?"

"I would ask you for the same amount," said the photographer, "a father is a father; it makes no difference poor or rich. But your father is different. Look at his beard! To make such a rabbinical beard is not an easy thing. It will take me at least a half a day. It is not a beard it is a broom. Why do I say a broom?—it is a bush, a jungle."

"How much will you charge me without the beard?" asked my brother-in-law.

"Without the beard it will cost you \$6 less, that is, \$24," answered the photographer.

"If so, then make him without the beard; but see that you make a good likeness," added my brother-in-law. "Anyhow beards are not in style now. But you will let him have this mustache? It wouldn't be father without it."

"Bah!" exclaimed the photographer, making a sweep with his hand through the air, "a father is a father with or without a mustache. If he loses the beard he does not have to have a mustache either."

"Then he'll look like an actor," protested my brother-in-law.

"What of it? Is not an actor a human being?" exclaimed the photographer.

The photographer's words impressed my brother-in-law. He pondered.

"If you'll make it \$2.00 cheaper," he said, "then you can leave out the mustache also."

The photographer agreed.

"Then I'll only have to give you \$22 when my father is finished?" asked my brother-in-law.

"Exactly," the photographer answered.

My brother-in-law wrinkled his forehead, half closed his eyes and thought: "perhaps there is a way of saving

a little more?" And examining the snapshot he came to this conclusion: if no beard and no mustache why should father have the skull-cap he wore?

"Listen," he said to the photographer, "if you'll take off another \$3.00 you may take off father's 'yarmelke' too."

"I think he'll look a great deal better without it," observed the photographer.

My brother-in-law was very much pleased that he could find means to make his father better looking and at the same time save some money.

"I wish something else could be removed from father," he said to himself, and looked at the snapshot again. Suddenly a new idea struck him.

"How would it be if you'd take off one of father's ears?" asked my brother-in-law.

"If you want it, why not! Where is it written that a father must have two ears?"

"How much will the reduction be for an ear?"

"Not much."

"But, how much?"

"Well, 50 cents."

"Only 50 cents for such a big ear?"

"I can't allow you any more," said the photographer. He swore by his wife and children.

"All right, all right!" said my brother-in-law; "let it be as you say."

My brother-in-law once more studied the snapshot as though it were a mystery, and after some minutes he said:

"Don't you think the second ear could be taken off too? Father wouldn't look so well with one ear only. Either both or none at all. Am I right or not? If you'll allow me another 50 cents you can take off the second ear too."

"I am satisfied," said the photographer. "I'll have your father ready in a week's time."

"You need not be in such a hurry," replied my brother-in-law. "Take your time. All I ask is that it should be a good likeness."

My brother-in-law lit a cigarette, inhaled, blew out a cloud of smoke through his nostrils and said to the photographer:

"Do you know what I would like you to do?—take the wrinkles out of father's forehead. They make him look old and broken down."

"That is a trifle. I can do it in ten minutes, but—"

"But what?"

"I am thinking that if I remove the skull cap your father will remain bareheaded—I mean with a bald spot."

(Continued on Page 17)

CENTER NEWS

DR. DAVID TANNENBAUM AND REV. DR. LOUIS I. NEWMAN TO PREACH AT SHEVUOTH SERVICES MAY 20th and 21st

Shevuoth Services will be held in our Main Synagogue this Saturday and Sunday evenings, May 19 and 20, and on Sunday and Monday mornings at 8:30 o'clock.

The speaker on the first day of Shevuoth, Sunday morning, will be Dr. David Tannenbaum, who will speak on: "The Law of Self Defense." Dr. Tannenbaum is a member of the Center Institute of Jewish Studies for adults and a member of our Governing Board. He was formerly the chairman of our Forum and Education Committee and of the Center Academy.

On Monday morning our guest preacher will be Rev. Dr. Louis I. Newman, the Rabbi of Temple Rodeph Sholom, one of the largest and most influential Temples of this city. He is a brilliant orator and has won for himself many friends in our own community for the fine messages that he delivered from our pulpit in the past. Dr. Newman will speak on the subject: "The Mission for Which Jews Suffer."

The sermons on both days will be preached at 10:30 o'clock. Yizkor, or Memorial Services, will be recited on Monday morning before the sermon.

Rev. Samuel Kantor will officiate.

HEBREW SCHOOL PARENT-TEACHERS ASSOCIATION TO HOLD CLOSING MEETING TUESDAY EVENING, MAY 22

The final meeting of the Parent-Teachers Association of the Hebrew School of the Center will be held on Tuesday evening, May 22nd, at 8:30 o'clock. An interesting program has been arranged. The Intermediate Dramatic Guild, under the direction of Mrs. Miriam Abramson, will present two plays. A musical program, consisting of violin and piano selections, will be rendered by Mr. and Mrs. Kritchevsky, and several selections will be rendered by Miss Sylvia Fleischman. Refreshments will be served.

It has been found by the Principal and teachers of the school that the children of those parents who take an active interest in the cultural, educational and social program of our organization, do one hundred per cent better work than those children whose parents are rather indifferent to what is going on in the school and in the Parent-Teachers Association. Since the children who attend Hebrew School carry an additional amount of work, it seems to us that the parents should encourage them and make their work more interesting by acquainting themselves with what is going on in the school.

This meeting of our organization will celebrate the third anniversary of its existence. Membership in this group has been increasing steadily, and it is hoped that

during the coming year more parents will take an active interest in our work and in the opportunities offered for adult education.

MEN'S CLUB NEWS

The Men's Club met on Thursday evening, April 19th and afforded a night's entertainment and pleasure to some three hundred of our members.

The closing meeting of the Men's Club is set for May 24th, and this time, due to the many numbers that we have arranged to present, the meeting will of necessity have to commence at 8:30 sharp. The committee promises to present a program of fun and surprises and is sure that the results obtained will surpass even those of our past meetings. Dr. Sims, the funster king, will be master of ceremonies.

Jeanne Alexandria, the Chicago Civic Opera Star, has consented to be present. Paxton, the well known mind-reader, will leave his impression on you. Leon Kair-off, world known character singer, needs no descriptive announcement. Lloyd Mergentine, the coming George Gershwin, will surely bring forth tremendous applause by his marvelous harmony at the piano. Several other stars will also be with us.

If you want to really spend an evening worth while, then come to the Center Thursday evening, May 24, not later than 8:30. We are preparing refreshments for the largest crowd yet, for this is our last meeting before the summer, and we want to make it a good one. Of course, door prizes will again be given to those holding the lucky numbers.

CENTER ACADEMY OPEN TO VISITORS

On Tuesday afternoon, May 22nd, from 1 to 3 o'clock the Center Academy class rooms, studio and shop will be open to visitors.

People who are interested in modern schools are planning to attend during those hours for this will give an opportunity to view the entire school in action.

After the close of school tea will be served by the Parents' Association. Miss Brennan and the teachers will be present to answer questions about the school.

You are urged to attend and become acquainted with this interesting activity of the center.

GYM AND BATHS CLOSED ON SHEVUOTH

Due to the intervening Shevuoth Holiday the Gym and Baths will be closed on Saturday evening, May 19th and on Sunday and Monday, May 20th and 21st.

You Are Invited to Attend the
OPEN HOUSE and TEA

of the
CENTER ACADEMY
 of the
BROOKLYN JEWISH CENTER

Tuesday, May 22nd, 1934

from 1 to 3 P. M.

All Class Rooms Will Be Open for Inspection

CENTER PLAYERS TO PRODUCE "THREE CORNERED MOON" IN FALLSBURG

At the invitation of the management of the Flagler Hotel, of South Fallsburg, N. Y., the Center Players will present "Three Cornered Moon" at their hotel during the Decoration Day week-end.

This play was successfully produced recently under the leadership of Mr. Phil Gross. Plans are being made for repeat performances of the play at the Center in the Fall.

INTERMEDIATE DRAMATIC GUILD TO GIVE PERFORMANCE

Plans are being made for a performance of the Intermediate Dramatic Guild which will take place in the auditorium of the Center. The production will include "Yesterday" and "Upstage," under the leadership of Mrs. Miriam Abramson. The exact date of the performance will be announced later. Admission will be 15 cents for children and 25 cents for adults.

EXPRESSIONS OF CONDOLENCE

Our sincere expressions of condolence are extended to Mr. Fred Kronish, of 1333 President Street, upon the death of his beloved mother, Mrs. Miriam Kronish, on May 4, 1934.

We also extend our heartfelt condolences to Mrs. Louis Weinstock, of 135 Eastern Parkway, upon the death of her beloved mother, Mrs. Fannie Dubowy, of Newark, N. J., on May 11, 1934.

THE SABBATH

Kindling of Candles at 7:30 o'clock.

Friday Evening Services at 6:15 o'clock.

Sabbath Morning Services (Parsha Bamidbar) will commence at 8:45 o'clock.

Rabbi Louis Hammer will preach on the Weekly Portion of the Torah.

Junior Congregation Services at 9:30 o'clock in the Beth Hamedrash.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 7:45 P.M.

JUNIOR BOYS AND JUNIOR GIRLS

Jerome Kurshan was elected vice-president, Eugene Kohn, sergeant-at-arms, and Irwin Davis, secretary of the Junior Boys' Club. Nat Horowitz and George Horowitz were elected to membership.

A recently conducted popularity contest revealed some illuminating results, to wit: the most popular girl in the Girls' Club is Natalie Bailey and the best sport Mildred Teitelbaum. Of the boys, Jules Weiner is considered the best dancer, Jerry Kurshan the most talented and Herbert Simon, the gentleman par excellence. Of course the most popular boys are Herbert Simon and Felix Feldman.

To celebrate the long awaited results of the contest both groups, boys and girls, attended the play, "Three Cornered Moon," at the Center. For the remainder of the season the boys are planning a boat ride and a trip to Steeplechase. Meetings of the boys will hereafter be held with the girls inasmuch as Mr. Bluestone, the leader of the group has resigned in order to accept the executive directorship of the Ocean Parkway Jewish Center.

**YOUNG FOLKS LEAGUE DANCE—
SATURDAY EVENING, MAY 26th**

The Young Folks League of the Center will close its social season with a Spring Dance to be given on Saturday evening, May 26th, at the Center. All young folks of the Center are requested to please reserve the date and arrange to attend this important function.

JUNIOR LEAGUE DANCE—MAY 29th

The Junior League of the Center, having enjoyed a successful season to date, is tendering a Summer Formal to be held on the roof of the Center on Tuesday evening, May 29th.

Tentative plans for a Boat Ride closely followed by a roof garden dance in June will conclude the season.

Members of the Junior League and their friends are urged to reserve the date and come to the Summer Formal on May 29th.

"THE PEPS"

The "Peps," the Girl's Junior Club (though truthfully, they are no longer Juniors) are beginning to bring a most successful season to a close. However, they are reluctant to close anything. The summer heat instead of wilting them, gives them vitality. The proof of this is their energy and activity.

They are starting to gather their literary material for the final edition of the club's newspaper "The Pep Rally." We all feel that the publication of this paper is a splendid achievement.

During April the club had a very entertaining personality, first and second prizes going to Irene Kantor, and Gladys Hammer, respectively. There was a joint Lag B'Omer party which was very enjoyable.

The activities for the month of May will include a theater party, a visit to the Center Bazaar, a Shavuoth celebration, and a closing Boat Ride.

The club meets every Saturday night, at 8:30 P. M.

NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Berner, Miss Gertrude

Residence—1420 Carroll Street

Proposed by Aaron Stern

Buchman, Morris

Married

Residence—563 Eastern Parkway

Proposed by Joseph M. Schwartz

Feit, Charles

Unmarried

Student

Residence—641 Snediker Avenue

Proposed by Abraham Feit

Gray, Milton

Unmarried

Cotton Goods

Residence—1459 President Street

Business—97 Fifth Avenue, N. Y.

Proposed by Isidor Gray

Halpern, Ira A.

Unmarried

Residence—1540 Union Street

Proposed by David Halpern and Samuel Stark

Lewis, Nathan

Unmarried

Lawyer

Residence—1146 President Street

Business—11 Park Place, N. Y.

Proposed by M. Mendel Schachne

Mackler, Alfred D.

Married

Wines

Residence—514 Montgomery Street

Business—215 Fourth Avenue, N. Y.

Proposed by Louis Wolff

Nelson, Louis

Married

Moving Picture Theatres

Residence—57 Herkmer Street

Business—1010 Thirteenth Avenue

Proposed by S. Strausberg

Worobow, Harry

Unmarried

Towel Supply

Residence—336 Quincy Street

Business—74 Beadel Street

Proposed by Harry Alpert

The following has applied for reinstatement as a member of the Center:

Berkson, Bert S.

Married

Accountant

Residence—280 Crown Street

Business—692 Broadway, N. Y.

Proposed by Myles Levinson and I. Lowenthal

Hoffman, N.

Married

Residence—537 Crown Street

EMANUEL GREENBERG,

Chairman Membership Committee.

Let Us Send You **FREE —** **A Yahrzeit Candle**

With a special label bearing the name of the deceased. No obligation. Just send in this ad, the name of the deceased, and your name and address.

RIVERSIDE
MEMORIAL CHAPEL
"Where Beauty Softens Grief"

76th Street & Amsterdam Ave.
ENdicott 2-6600

—In Long Island—

1250 Central Ave. FAr Rockaway 7-7100

BJC

America's Finest Seashore Apartment Hotel

The **PRESIDENT**
On the Boardwalk
LONG BEACH



1 - 2 - 3 ROOM SUITES

with Kitchenettes

— *Luxuriously Furnished* —

FEATURES TO BE FOUND EXCLUSIVELY AT
THE PRESIDENT:

*Spacious lobby, telephone in every room,
switchboard service, laundry, automatic
dryer for bathing suits.*

Phone Long Beach 3000



New York Office:

Wlscosin 7-6565

RENOVATING FATHER

(Continued from Page 13)

How will that look?"

"A good thing you thought of it in time," rejoined my brother-in-law. "He will look strange, won't he?"

"Well, what shall I do?"

"Put some nice long hair on his head, a bit curly. That will make him look intelligent and respectable," suggested my brother-in-law.

"But that will cost you \$7.00 extra," said the photographer, "someone else I would charge \$10, but since it is you . . ."

"Listen," broke in my brother-in-law blowing out another cloud of smoke from his mouth, "I won't bargain with you, I am not a woman from Hester Street. I'll give you your price, but you must take the spectacles off father's nose; they make him look like a *melamed*."

"At the same price? No I can't do it."

"Don't be stubborn. If you do a good job I'll give you my mother too."

The photographer considered. Finally he agreed and my brother-in-law gave a deposit of \$10, took a receipt and walked out. Shortly after he returned.

"I am sorry," he said, "I forgot to tell you that when you do father's nose I would like you to straighten it out a little bit—I mean to take off the hook from the bottom. Don't forget, please."

"O. K." said the photographer.

Two weeks later the enlarged photograph was brought into my brother-in-law's house. The children thought no one had such a better-looking grandpa, and they did nothing but stare at the photograph. The elder son, Bernie, had only one fault to find. In his opinion grandpa ought to have worn a straw hat and smoked a cigarette.

My brother-in-law was delighted. "I don't recognize him"; he kept on saying. "He is not the same father he was! It is remarkable how he has changed! He looks thirty years younger! If I were not sure that I am his son I would think that I am his father."

"I don't know!" repeated his wife, "he does not resemble you at all. He looks more like an opera singer, a Martinelli, than your father."

My brother-in-law expanded with pleasure. He felt like pinching his own cheeks for sheer joy. Like a Martinelli?

The following day he went to see the photographer and brought out a snapshot of his mother.

"Make her over too," he ordered. "Make her like a Tetrizini!"

THE AMERICAN GOVERNMENT AND THE NAZI PERSECUTIONS

(Continued from Page 5)

was finally announced in order to avoid flaying by the Courts, which it had so richly earned, there was no apology offered for the long-continued blunder, or worse.

Worse still, and to cap the climax of favoritism to the law breakers, and of ill-will and injustice to our merchants and consumers, the ruling actually provided that all these transparent frauds may continue unabated another three months, and they are being so continued against our emphatic protests, instead of sending back the fraudulently stamped, German-made goods.

During those three months these cheats are thereby given the license to flood and stock up our country with sufficient of this fraudulent merchandise to the detriment of our own merchants, in fraud of our consumers, to last for years. The right thing to do would be to return or destroy every piece of it.

My final plea, when all else failed, that the tender consideration extended to these deliberate cheats be reduced to 30 days as to German goods, was rejected. A more ruthless, wilful, defiant record of violation of our laws that these officials are sworn to enforce and disregard of the rights and interests of our merchants and consumers would be difficult to imagine. I recommend it to the earnest and immediate attention of Congress for action.

The Treasury Department has been deliberately guilty of indefensible conduct. Its plain duty was from the beginning to refuse entry to this contraband merchandise. What it is now daring to do is to permit its unrestricted entry against protest in defiance of the law as declared by itself. Where does it get any such power to over-ride the laws of its being, and to set up as a law unto itself for the benefit of German industrial pirates, thus assisting them to prey upon our consumers?

Whilst Germany professes itself unable to pay American creditors, or German-American bondholders who subscribed because of their love for and faith in their fatherland, the interest on their debts, it is able to find the tens of millions that it is squandering in the most far-flung international propaganda campaign ever waged, even in time of war, to suppress and manufacture news. There is twice as much space, day by day, in our American papers devoted to cables inspired by the German Government as is given to the combined news of the rest of the world.

We have at last learned the priceless lesson that the use of the peaceful weapon of economic sanctions through the boycott can be made as effective as war itself against a country that brutally and without provocation or excuse tramples upon and outrages mankind's fundamental conceptions of civilization. That is in itself well worth fighting for. Let us one and all keep up the great work until no people will again dare defy the united judgment of mankind.

CENTER BOY SCOUTS ARRANGING PARENTS' NIGHT—JUNE 4th

The Boy Scout Troop No. 131 of the Center will close the season's activities with a Parents' Night and Play which will be held in the auditorium of our building on Monday evening, June 4th. Awards will be made of the honor medals and honor cup.

A Singer in Israel (Continued from Page 9)

Once R'Meyer came away from an important transaction with 1,800 roubles in his wallet. A little later he missed the money. It was a serious loss and within a few minutes everyone in the neighborhood knew that R'Meyer Raskin had lost 1,800 roubles. The news reached his wife. She immediately went out to look for him and found him in the centre of a crowd of commiserating neighbors.

She pushed her way through the people and asked what was the matter. Her husband told her. She turned calmly to the crowd and said, "Why are you standing here? R'Meyer can afford to lose this money. Come—," she held out her hand to her husband. The crowd parted and she led him home. There she unconcernedly ordered the maid to put on the samovar, and by her very negation of any calamity raised her husband's spirits.

After his mother's death, young Raskin went to Switzerland, Russia and England to study. At the age of fourteen he wrote a poem in Russian about a girl with whom he had fallen in love at thirteen. This was published in the Petrograd newspaper, "*Novosty*." He finally settled in England, receiving his main education at the Leeds School of Arts, Science and Literature.

At about this time he met a young woman of 17, who was thereafter to be known to him as "Gitte." She was the descendant of generations of rabbis, and her father was a noted Hebrew scholar, R'Israel Chaizer ("The Interpreter") Seligman. She had come to visit her brother in England and so Raskin made her acquaintance. He was at that time nineteen but they married, and as to the future, Raskin said to her: "We will form a society. If you will permit me, I will be the chairman, and you will act as treasurer. How many members our society will have I do not know." And to this day Raskin goes into raptures over the efficiency of his

treasurer.

His first paying position was editing a Yiddish paper, and then he was appointed an inspector for the health department.

Many of Raskin's poems were published in the Yiddish supplement of the Jewish World, a publication to which Peretz, Frischman, Sholom Aleichem and Sokolov contributed. A professor at the University of Leeds encouraged him to write poetry in English, and since the publication of "Songs of a Jew" he has written mainly in this language.

About twenty years ago, Raskin came to this country and some time later, as an ardent Zionist, he became associated with the Jewish National Fund. It is in connection with the work of this organization that Raskin can be seen on platforms from one end of the United States to the other, his romantic figure making a dramatic appeal to the eye, while his fluent and poetic oratory urges his hearers to greater efforts for the up-building of the homeland in Palestine.

Raskin's personal life has been a very happy one—"I have lived in a world of beauty," is his favorite phrase—except for one tragedy, the death of his son Albert. This young man was a talented physician, becoming assistant professor of medicine at New York University at the age of 24. He was one day lecturing before his class and demonstrating with a dog under experiment, when the dog sneezed in his face. He later developed symptoms of what seemed like a cold. To the anxious inquiries of his mother he replied that he had examined the dog and found him well. But within a short time the infection developed into a more serious ailment and as he was driving home in his car he was suddenly seized with a constriction of the throat. He toppled out of the car to the street, and before help could reach him he was dead.

Charting the Bible (Continued from Page 7)

III.

THE WORLD IS GOOD

What is the attitude towards the universe that the Bible assumes? Five times in the first chapter there occurs the statement, "And God saw that it was good." This world is not a vale of tears in which man is doomed to suffering and torture. God created a good world for the enjoyment of man. He placed him in a Garden of Eden, a Paradise, and told him to eat of all the trees of the garden. Only one thing man was asked to do: to control his animal passions, to obey the Divine Will.

IV.

THE SABBATH SANCTIFIES MAN'S EXISTENCE

The fourth and last fundamental element of the creation story is that the Sabbath hallows man's life. While among the ancients no consideration was shown to laborers and slaves, who toiled incessantly until they fell from utter exhaustion, the Jew proclaimed the Sabbath as a sacred duty. Man must rest from his labors at least once in seven days. Not only the free man, but the

slave and even the beast of burden. But man is supposed to do more than rest physically. The Sabbath is a day sanctified by God Himself. It is given for the purpose of spiritual re-creation. Man on that day is to indulge in the life of the spirit. He must pray and study and develop himself mentally and spiritually.

This idea of the Sabbath was later elaborated into the idea of the Sabbatical Year (*Shemitah*), which was an attempt to establish social justice by the equalization of wealth and by a more equitable distribution of worldly goods.

These, then, are the fundamental moral and religious truths of the story of creation. It matters not *how* the world was created or *how long* the process of creation took. Whether the day was a "Yomo shel Hakodosh Boruch Hu" (a thousand years, cf. Psalm 90), or of longer or shorter duration, in no way detracts from the truth of those principles. Some of our sages in the Midrash suggest an evolutionary process when they remark that "The Almighty created worlds and destroyed them"

(Continued on Page 19)

until He created one which met His approval. Rashi, the great commentator, tells us that "The Bible should not have begun with the story of creation but with the twelfth chapter of Exodus," for the importance of the Torah lies in its Mitsvos (its ethical and moral commands) and this is the first mitsvah.

From all this we may gather the idea that the manner of creation, the time and duration of creation, are of secondary importance. The real purpose of the first chapters as well as of the rest of the Bible, is moral instruction and spiritual guidance. In that respect, our Torah has been for three thousand years the beacon light which illuminated the path of mankind in his search for a better and finer world.

CENTER ACADEMY PARENT-TEACHERS MEETING MAY 23rd

The next meeting of the Parent-Teachers Association of the Center Academy will be held on Wednesday evening, May 23rd, at 8:30 o'clock. Election of the new Board of Trustees will take place at this meeting.

JOSEPH PRENSKY (Continued from Page 4)

of the institution all those who came to worship in our Synagogue.

There was no appeal for funds which he did not lead with his own substantial contribution and in which he did not take an active part. Once he became interested in an organization or a movement, it was a foregone conclusion that he would work for it, heart and soul. No one resented his continual solicitation for innumerable causes. Whether one liked it or not, he "could not refuse Prenskey." His magnetic personality made one give freely, simply because Mr. Prenskey solicited his contribution.

The roster of the institutions in which Mr. Prenskey participated is a very long one. Years ago he became interested in the educational and religious life of the community in which he lived. He took an active part in the raising of funds for war sufferers and in providing funds for the poor of our city through the Federation of Jewish Charities. He was the soul of the movement to give our girls a Jewish education by helping to organize and maintain the Hebrew National Schools. Later when an attempt was made to control the Kashruth in the Eastern Parkway section, Mr. Prenskey, practically alone, maintained the local organization, arranging dinners, meetings, and soliciting contributions towards its support. He was the backbone of all Zionist endeavor in the community. He delighted in the help he was able to give but was most happy when he succeeded in making others give to the causes that were dear to him.

The Brooklyn Jewish Center, together with the entire Brooklyn Jewry, mourns his passing. He was a symbol of the real Jew, a type rare to find.

May his devoted wife, his sons and daughters, and his relatives find consolation in the fact that their great loss is shared by all of us, and that we all mourn the passing of this saintly Jew—Joseph Prenskey.

—J. G.

In The Heat of The Summer

When the season of the year approaches when eggs can be fried on the street pavements, that is the best time to install a

SIMPLEX OIL BURNER

At this time your furnace has retired for the summer and you can proceed about the business of retiring him for good (if he is a coal burner) and installing a modern, all-efficient

SIMPLEX OIL BURNER

You will not need to interrupt the heat in your home for this installation, as you will if you leave the installation to the fall or winter.

And remember the money this burner saves. Remember that the Brooklyn Jewish Center, by installing a Simplex, saved a total of \$3,750.63 in one year.

The Simplex Oil Burner serves the small Home as economically and efficiently as it does the skyscraper.

SIMPLEX OIL BURNING SYSTEMS

EVERITE UTILITIES CORPORATION

Distributors

256 Flatbush Avenue Extension
Brooklyn, N. Y. Tel. CUMberland 6-2664-5
N. A. ARVINS, President

Some of the buildings equipped with Simplex Oil Burner Systems

Paramount Theatre (Brooklyn)
Governor Clinton Hotel
National Biscuit Company
Jewish Day-Warheit
Brooklyn Jewish Home and Hospital for Aged
Jewish Sanitarium for Incurables



An Outline of Jewish Marriage

(Continued from Page 12)

family who acted in that capacity in a non-professional way. That non-professional Shadkan was known in Talmudic and Midrashic days and was called the *Sarsur*. But the professional Shadkan made his first appearance sometime between the 12th century and, thank Heavens, he is still with us doing much good and not a little harm. His profession is recognized by Jewish law and his fee is determined by usage according to the amount of dowery involved in the match and according to the distance between the residence of the groom and that of the bride.

○ NCE we have emerged from Shiddak, we are now ready to notice the betrothal ceremony. The betrothal is the oldest part of the marriage ceremony and legally it is the most important part of the marriage bond. The betrothal is known in the earliest part of the Bible and upon it is based the husband's right of ownership of his wife. Since, as we have said, it is the oldest part of the marriage ceremony, it may well be assumed that at one time it was the whole of the marriage, combining engagement, betrothal, nuptials, all in one. This brings us back to the time when people did all their dealings in cash, exchanging object for object and delivery on the spot. A postponed marriage after the betrothal had been held implied dealing in credits or in futures. That was not known

to the ancients. Hence, after some preliminary negotiations corresponding to shiddukin, betrothal and nuptials came together as one process, that is, the bride price was paid and the bride was delivered to the groom or the bridal chamber. Certain formalities accompanied this primitive marriage, constituting a series of festivities for a duration of seven days. They began with the procession of the groom to the bride's house, attired in regal manner, with a crown on his head, accompanied by his comrades, marching to the strains of folk-song and dance and followed or preceded by a merry throng of torch-bearers until he reached the bride's home. A lavish and joyous reception met him at his entrance. Parents on both sides, relatives on both sides, the elders, the community at large, were all there. Formulae of betrothal were pronounced on both sides, one for the giving of the bride the other for taking her in marriage. The bride price was paid by the groom's father to the bride's father or brother. Whereupon the bride was brought in luxuriously dressed and veiled according to the manner of the day and in the midst of the throng of guests presented to the groom. He then spread his cloak over her, both as a sign of acceptance, ownership, and mastery, and as a sign of sexual right over her. Eating and drinking, blessings, and presents followed. Then the bride was settled in her bridal

(Continued on Page 21)

•
DIGNIFIED
and
DISTINCTIVE
SERVICES

at
HOME
or
CHAPEL
•

Flatbush Memorial Chapel

WM. SHERMAN & SONS

Funeral Directors

1283 CONEY ISLAND AVENUE

BROOKLYN, N. Y.

Branch: 125 Varet Street

Phones: PULaski 5-0167

MIDwood 8-3300

chamber, especially ornamented for that purpose, wherein was a bed, perhaps with a canopy over it, and thereto the groom was led for the consummation of the marriage. The seven days of feasting followed with banquets and merriments both as a celebration of the marriage and as farewell to the bridal pair. At the end of the seven days a very imposing procession took place with bride and groom being led back, perhaps here too under a canopy, to the groom's house amid song and cheer and torches. If an ancient living in those days knew at all the difference between betrothal and nuptials, he probably would describe the period when the groom is in the bride's house as betrothal and that when the bride comes to the groom's house as nuptials.

BUT, naturally, it took some time before he analyzed a social phenomenon of this kind that was essentially one marriage ceremonial. He came upon this analysis later on, probably around the seventh century. At that time, there was quite a bit of international rubbing of shoulders between Jews and non-Jews. Commerce and commercial methods found a path into Judaea. The commercial deed as well as the idea of buying and selling on credit and on futures made their appearance among the Jews, both in ordinary commerce as well as in marriage. From that time on the Jews knew of the marriage contract, the Ketubah, and they learned also of the possibility of paying down the purchase price for a maiden for future delivery. This was a helpful innovation for grooms who lived far away from their brides and especially for those who may have conceived a love for a maiden before she was ready to assume marital duties. From then on, betrothal and nuptials had to be consciously distinct from each other.

IT did not necessarily alter the ceremonials, but it established the distinctiveness of the betrothal and the nuptials. The whole ceremony was a betrothal ceremony, the home-taking was the nuptial ceremony. To be sure, the consummation of the marriage, in the original plan belonged to the betrothal ceremony. That we find distinctly in the Book of Tobit and that has remained in the original formula of the first Mishna of Kiddushin, and that has lingered as a perverted custom in later days in the province of Judaea. However, where the bride was too young for sex life, and where, therefore, the home-taking was to be postponed for a long time, the consummation of the marriage had to be performed in symbolical manner only and that was done either by the spreading of the mantel, or by a bridal pedestal covered with a canopy upon which bride and groom were seated or by "Yihud," or perhaps by some other gestures as yet not known to us. At this time, the betrothal period may have been only the seven days of festivity, or as in the case of Tobit fourteen days of festivity, or it may have been a prolonged period until the bride was of age and ready to leave her parents' home.

It was not unnatural that credit dealing became popular in the course of time, so that the average betrothal in early Tannaitic days was a credit betrothal, that is, contemplating nuptials at some future time. In fact, common usage generally required a period of one year to elapse between betrothal and nuptials. Rab-

(Continued on Next Page)

Prospect Coal Co.,

Inc.

Main Office

1071—38th STREET

Phone: WIndsor 6-9400

There is only one sure BARGAIN in coal

REAL GOOD COAL

from a reputable Company at a fair price

Our reputation for fair dealing built up in the last thirty years is your guarantee of
**CORRECT WEIGHT, FINEST QUALITY COAL
AND PROMPT SERVICE**

FRED KRONISH, President

— WE ALSO SELL —
KOPPERS COKE and CARBO COKE

HIGH CLASS ELEVATOR APARTMENTS

— FOR RENT —

Finest Residential Section - Reasonable Rent

959 PARK PLACE

(Bet. Brooklyn & New York Aves.)

3 Rooms—5 Rooms (2 Baths)

and 6 Rooms (3 Baths)

985 PARK PLACE

(Corner Brooklyn Avenue)

6 Room Corner Apartment

(with 3 Baths)

Suitable for Physician

binic teaching distinctly prohibited intercourse at the betrothal or during the betrothal period. The bride was in an anomalous position. She belonged to her husband yet was under the authority of her father. She is a married woman, yet has no husband. To tell the truth, the law itself was confused about her. But one thing is certain, that under these circumstances betrothal lost a great deal of its social significance. Legally, it still remained the all-important moment in the marriage scheme, but socially it meant less and less as time went on. The festivities were reduced to a minimum, just an optional single betrothal feast, the giving of the symbolical coin or ring or what not, pronouncing a blessing composed at about that time, drinking down a cup of wine with it and the festivities were at an end. Even the Ketubah was postponed to nuptials. It went so bad with betrothal that the groom himself did not find it necessary to come but sent his proxy instead.

As a result, the next natural thing happened. Betrothal now ran to join nuptials once more after it had been left alone in the marriage program for centuries. At the end of the Geonic period it still had its own formality but was solemnized often on the same day as the nuptials with a great part of the day intervening between them. At the time of Rashi, it was already combined with the nuptial ceremony into one. The reason given is that thereby the expense of an extra betrothal feast is saved. This has remained our custom today, betrothal being represented by the first cup of wine with two short benedictions recited over it which is followed by the giving of the ring and the pronouncement of the marriage formula, nuptials being represented by the second cup of wine over which seven blessings are recited and at the conclusion of which the glass is broken.

THE nuptial ceremony began as an adjunct to the betrothal ceremony, as we have already seen. During that period we have no special formalities to record for the home-taking of the bride, except the festivities at the conclusion of the seven days feasting culminating in a bridal procession, amid torches and songs, taking the bride to the groom's house. When the nuptials and betrothal parted company, then the great event in the marriage scheme was the nuptial ceremony. The bride in her parents' home was seated on a regal throne, perfumed and bedecked and surrounded by her virgin friends. A feast was held for the members of the family and the community at large and from the feast the procession started to take the bride to the groom. The procession was pompous and lavish with torches and songs and dancing while barley and nuts were scattered in front of the crowd. It was to be a community procession, for every one was duty bound to join, not to speak of the children whom the music and the nuts and barley attracted. Wine and oil were carried along for the refreshment of the marchers and there was much drinking and much noise and much song in praise of the bride. The groom and his companions followed by members of his family and of his community started a procession from the other end to meet the bride. He, too, was royally attired with a crown on his head proceeding towards the bride with merriment, although apparently less ostentatious than that of the bridal pro-

cession. The fusion of the two processions was the occasion for special joy. All who were in the bride's procession were invited to join and to proceed to the groom's house, with bride and groom walking or riding together or sometimes even carried together in litters. Symbols of harmony in their married life and of marital fruitfulness were expressed in diverse ways, among them, for instance, the carrying of a hen and a rooster at the head of the procession.

THE groom's home, that was now to be the scene where the bride would be received and where seven days of feasting would be held, was lavishly decorated and illuminated for the occasion. Therein, a room was set aside, sometimes even a newly built special apartment ornamented in rich colors, and that was to constitute the bridal chamber or the Huppah. A seat of honor at the head of the table in the general banquet room was also set aside for bride and groom and covered with a canopy and ornamented with fruits and flowers and tapestries of gay color. That may have been called Huppah, too. Upon the arrival of the bridal pair with the whole throng of the procession, the feast of the marriage night began. In Talmudic times it was generally held on Wednesdays. There was much eating and much drinking and much singing of popular or specially composed wedding songs. Late at night, the feast came to an end with Birkat Hamazon, and in that prayer a number of extra prayers were inserted extolling God for the creation of man and wife and for the joy of bride and groom, which in latter Tanaitic times was standardized into the Sheva Brakot, or the seven benedictions. After that, bride and groom were led to their chamber while the guests were lingering on in the banquet room with joyous suspense until, as it seems the custom of the day had it, a pot or glass was broken to indicate successful defloration, or as a symbolic prayer for success in the marriage consummation.

(To be concluded next month)

HEBREW DANCING TODAY

(Continued from Page 6)

We are living in an age of nationalism and national cultures. The Jew has revived the Hebrew language and literature and has done much towards the creation of a Jewish art. And here the dancer makes his contribution. The interested Hebrew dance artist finds a very rich and fertile field in Jewish life. Jewish ceremonial life, and tradition, some of which is rapidly changing in form with the new times and environment, is a great source of inspiration for a creative dancer. The quaint Sabbath ceremonials with the blessing of the candles, and the welcoming of Queen Sabbath into the home has served as an excellent theme for a modern stage dance. The life of the Chassid, with his boundless devotion and mysticism, has provided me with many themes for new Hebraic dances. The Chassidic theme requires cautiousness on the part of the artist. It must be approached with deep and sympathetic understanding, for the subject lends itself easily to grotesquerie and caricature.

ENTER A SUBSCRIPTION FOR
THE REVIEW FOR A FRIEND
\$1.00 A YEAR

THE
**BROOKLYN JEWISH
CENTER CEMETERY**

A BEAUTIFUL LAST RESTING
PLACE WHERE THE MEMORY
OF THE DEAR DEPARTED ONES
MAY BE FITTINGLY PERPETUATED

In former days it was difficult for people to accustom themselves to think rationally of life insurance because of its reminder of human mortality. Today life insurance has become a practical consideration . . . In the same way the thought of a last resting place should be rationally considered. There must be the inevitable end, and when that comes it should be followed by a resting place that does justice to the memory of the beloved departed.

The Brooklyn Jewish Center offers to its members and their friends private plots on its beautiful subdivision of the old Montefiore Cemetery at Springfield, Long Island. These plots, because they were acquired by the Center, are priced below the market value. Convenient terms of payment may be arranged.



For further details communicate with the Secretary of
The BROOKLYN JEWISH CENTER
667 EASTERN PARKWAY
Brooklyn, N. Y.

COPAKE
The Island Paradise
CRARYVILLE · N.Y.

*An Ideal Vacation
for the Entire Family*



Copake Family Bungalows

Include Junior Camp Activities

That is why these bungalows are so desirable. The children enjoy every junior camp activity but they are, at all times, close to their parents and eat at home.

COPAKE has a well equipped school and playhouse under the supervision of trained children's teachers recruited from the highest type of progressive schools, and known for their modern child psychology.

Four and Five Room Cottages

These attractive cottages have four and five rooms, each has two sleeping porches, living rooms 16x24 feet, master bedrooms 12x16, hardwood floors and fireplaces. They are all located on the lake front midst beautiful country surroundings and each has its own dock and its own boat.

Kosher Foods Delivered

Tradesmen deliver Kosher foods and fresh vegetables direct to your door including Dairymen's League, Borden's or Sheffield milk. Ice is delivered to each tenant daily without charge.



GOLF

Free to Tenants

A famous Copake golf course is free to all tenants, in fact, all camp activities, including entertainment, are included without charge.

Renting from \$400 to \$800

COPAKE COUNTRY CLUB

116 NASSAU STREET

NEW YORK

BEekman 3-9620